MAQALAAT UL HADITH

HAFIZ ZUBAIR ALI ZAYI-RAHIMAHULLAH

**Roman Script:
Abu Umaimah
Owais**

THE WAY OF SALAFIYYAH

(The True Knowledge of Islam)

IJMAA , IJTIHAAD AUR ASAAR-E-SALAF SALIHEEN

Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

(1)

Molana Muhammed Husain Bataalwi rahimahullah ne farmaaya:

"Is meyaar ke dosre darje par jahan Sahih Hadis-e-Nabawe nah paayi jaati ho, dosra meyaar-e-salafiyyah Aasaar-e-Sahabah, Kibaar Tabayeen-e-Abraar aur Muhaddiseen-e-Akhbaar hain, jis mas'ala eteqaadiyah o amalaiyah mein sareeh Sunnat-e-Nabawi ka ilm nah ho, is mas'ala mein Ahl-e-Hadis ka mutamasska Aasaar-e-Salafiyyah hote hain aur wahi mazhab Ahl-e-Hadis kahlata hai, jis ko maton o shurooh kutb-e-hadis o fiqah waghairah mein Ahl-e-Hadis se mansob kya gya hai, aur jis qaul ka qaayil bajuz ahl-e-bidat Mutazilah waghairah ya falaasafah ya mutakallimeen koi malom nho, aur salaf saliheen Sahabah o Tabayeen aur in ke itibaa Muhaddiseen se kisi ek shakhs se bhi woh qaul marwi o manqol na ho, woh mazhab Ahl-e-Hadis na hoga."(Taareekh Ahl-e-Hadis:1/157, Az Qalam: Dr. Muhammed Baha-ud-Deen)

(2)

"Ahl-e-Hadis woh hai jo apna dastor-ul-amal o istidlaal, Ahadis-e-Sahihah aur Aasaar-e-Salafiyyah ko banawe aur jab is ke nazdeek saabit o muhaqqiq hojaye ke in ke muqabile mein koi muarz masaawi yaa is se qawi nahi payaa jataa woh Ahadis o Aasaar par amal karne ko

mustayed hojaye aur us amal se uske kisi imam yaa mujtahid ka qaul bilaa dalil maane nah ho."(Taareekh-e-Ahle Hadis:1/151)

(3)

Molana Syed Nazeer Husain Muhaddis Dahlawi rahimahullah ne farmaaya:

"Haan hum ijmaa o qiyaas koi see tarha maante hain jis tarha ayimah mujtahideen maante the."(Aazaad Ki Kahani Khud Aazaad Ki Zabaani, page:64)

(4)

Molana Muhammed Ismaayeel Salafi rahimahullah ne farmaaya:

"Ayimah Sunnat ke nazdeek bunyaadi usool chaar hain. Tamaam deeni masaayil mein unki taraf rujo kya jata hai. Quran o Sunnat, Ijmaa-e-Ummat aur Qiyaas. In mein bhi Asl Quran aur Sunnat hai.

Ijmaa aur Qiyaas ka maakhaz bhi Quran aur Sunnat hai kitaab o Sunnat ke khilaaf na Ijmaa hosakta hai aur na Qiyaas. Quran aur Sunnat dono ki hifaazat ka zimmah ALLAH TA'ALA ne lya hai."(Meyaar-ul-Haqq ka pesh lafz SZ, dosra nuskha Ba-Tahqeeq Molana Muhammed Yahya Gondalwi rahimahullah, page:12)

(AL-HADIS shumaarah No.77, page:50)

IJMAA AUR IJTIHAAD

((أَخْبَرَنَا مُحَمَّدُ بْنُ عُيَيْنَةَ، عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَتَبَ إِلَيْهِ: " إِنْ جَاءَكَ شَيْءٌ فِي كِتَابِ اللَّهِ، فَاقْضِ بِهِ وَلَا تَلْفِتْكَ عَنْهُ الرِّجَالُ، فَإِنْ جَاءَكَ مَا لَيْسَ فِي كِتَابِ اللَّهِ فَانْظُرْ سُنَّةَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَاقْضِ بِهَا، فَإِنْ جَاءَكَ مَا لَيْسَ فِي كِتَابِ اللَّهِ وَلَمْ يَكُنْ فِيهِ سُنَّةٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَانْظُرْ مَا اجْتَمَعَ عَلَيْهِ النَّاسُ فَخُذْ بِهِ، فَإِنْ جَاءَكَ مَا لَيْسَ فِي كِتَابِ اللَّهِ وَلَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَلَمْ يَتَكَلَّمْ فِيهِ أَحَدٌ قَبْلَكَ، فَاخْتَرْ أَيَّ الْأَمْرَيْنِ شِئْتَ: إِنْ شِئْتَ أَنْ تَجْتَهِدَ بِرَأْيِكَ ثُمَّ تَقَدَّمَ فَتَقَدَّمْ، وَإِنْ شِئْتَ أَنْ تتأَخَّرَ، فَتَأَخَّرْ، وَلَا أَرَى التَّأَخُّرَ إِلَّا خَيْرًا لَكَ"))

"Hame Muhammed Bin Oyainah (al-Fazari Abu Abdullah al-Shaami) ne hadis bayaa ki wo Ali Bin Mushir se wo Abu Is'haaq(Sulaiman Bin Abi Sulaiman) se woh (Aamir Bin Sharahil) al-Sha'abi se woh Shuraih(Bin Al-Haris al-Qazi rahimahullah) se bayaan karte hain ke (Syidina) Omer Bin al-Khattab (raziallahu-anhu) ne unki taraf likh kar bheja: jab tumhare paas kitabullah me se koi cheez (daleel) Aaye to uske mutabiq faislah karo aur suke muqabile me logon ki taraf eltefaat nah karna, phir agar kitaabullah me nah mile to RASOOLULLAH sallallahu alahi wasallam ki sunnat (hadis) dekh kar uske mutabiq faislah karna. Agar kitabullah aur RASOOLULLAH sallallahu alahi wasallam ki sunnat me bhi nah mile to dekhna keh kis baat par logon ka ijmaa hai phi usey lelenaa. Agar kitabullah aur RASOOLULLAH sallallahu alahi wasallam ki suannat me bhi nah pawo aur tum se pahle kisi ne uske bare me klaam nah kya hot do kaamon me se jo chaho ikhtiyaar karlo: yaa to ijtihaad karo aur faislah kardo yaa phiche hat jao aur faisle me taakheer karo aur mera khiyaal hai ke tumhare liye taakheer hi bahtar hai."

(Sunan al-Daarmi, Hadis No.169, aur iski sanad HASAN hai, Muhammed Bin Oyainah al-Fazaari ko Imam Ibn Hibban ne SIQQAH kaha hai. / Sunan Al-Tirmizi:2677, Ba-Tahseen hadis, aur usko riwaayat karne wali jama'at SUDOQ hai. / Sunan Al-Nasayi:8/231, Hadis No. 5401, is hadis ko Sufyaan al-Sauri ne Shibaani se riwaayat kiya hai)

(AL-HADIS shumaarah No.47, page:48)

MUHADDISEEN KI BARTARI

Imam Abu Haatim al-Raazi aur Imam Abu Zur'a al-Raazi waghairahuma ke sachche ustaad Abu Muhammed Abdullh Bin al-Hasan al-Hisinjaani rahimahullah ne farmaya:

((حدثني أبو زرعة، عن عبد الله بن الحسن الهسنجاني قال: كنت بمصر، فرأيت قاضياً لهم في المسجد الجامع، وأنا ممراض، فسمعت القاضي يقول: مساكين أصحاب الحديث لا يحسنون الفقه، فحبوت إليه، فقلت: اختلف أصحاب النبي صلى الله عليه وسلم في جراحات الرجال والنساء، فأي شيء قال علي بن أبي طالب، وأي شيء قال زيد بن ثابت وأي شيء قال عبد الله بن مسعود. فأفحم. فقلت له : زعمت أن أصحاب الحديث لا يحسنون الفقه، وأنا [من] أخس أصحاب الحديث سألتك عن هذه، فلم تحسنها، فكيف تنكر على قوم أنهم لا يحسنون شيئا، وأنت لا تحسنه))

"Main Misar(Egypt) tha to jaame Masjid mein un logon ka qaazi dekha, mein bahut ziyaadah bimaar tha, maine us qaazi ko ye kahte howe sonaa: "Ashab-ul-Hadis miskeen hain, woh achche tariqe se fiqah nahi jaante."

To main (bimaari ki wajah se zameen par) khud ko ghaseet te howe us (qaazi) ke paas gaya aur usey kaha: mardon aur araton ke zakhmon(ek dosre ko zakhmi karne ki diton) ke baare mein NABI KAREEM sallallahu alaihi wasallam ke sahabah ka ikhtilaaf thaa.

Bataao ke (Syidina)Ali raziallahu-anhu ne (is mas'ale mein) kya farmaya tha?

Bataao ke (Syidina)Zaid Bin Saabit raziallahu-anhu ne (is mas'ale mein) kya farmaya tha?

Aur (Syidina)Abdullah Bin Masood raziallahu-anhu ne (is mas'ale mein) kya farmaya tha?

Woh (qaazi) hakka bakka, saaket aur laajawaab hokar chup hogaya to maine usey kaha: to ye dawa karta hai ke Ashab-ul-Hadis achche tariqe se fiqah nahi jaante(!) aur main Ashab-ul-Hadis mein se ek adnaa fard hon, main tujh se ye (ek) mas'alah poocha hai jise to achche tariqe se nahi jaanta lihaaza to kis tarah Ashab-ul-Hadis par tanqeed karta hai ke woh ke wo (fiqah ki) ek cheez (bhi) nahi jaante aur haal yeh hai ke to khud (kuch) nahi jaanta."

(Kitaab Al-Zuafaa li-Abi Zur'a al-Raazi:2/773,774. /wa Ashab-ul-Hadis lil-Khateeb:153, aur is ki sanad SAHIH hai)

Is sachche waqiye se saabit howa ke Ahle Hadis (Muhaddiseen-e-Kiraam) ko Ahl-ul-Raaye aur naam nihaad Fuqhaa par har daour mein bartari haasil rahi hai aur "FUQHA"

bane howe log jo kitaab o sunnat aur aasaar se bilkul kore aur jaahil hote hain, har dour mein muhaddiseene kiraam ke muqabile mein lajwaab aur shikast khoordah rahte hai.

Irshaad BAARI TA'ALA hai:

﴿الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾

"Tum mein se jo eemaan waale hain aur jinko ilm ataa howa hai, ALLAH unke tarje buland karega."(Surah al-Mujadilah:11)

(Maamaamah AL-HADIS shumaarah No.60 page:2)

MUHADDISEEN-E-KIRAAM NE ZAYEEF RIWAAYAAT KION BAYAN KI?

Agar koi kahe ke Imam Ismayeel Bin Is'haaq al-Qazi ki kitab: "Fazl-us-Salat Alan-Nabi sallallahu alaihi wasallam" mein bahut si zayeef riwaayat hain lihaaza sawaal ye hai ke muhaddiseen kiraam ne kutb Sahihah ke ilaawah dosri kitabon mein zayeef mardood riwaayat kion likhi hain?

Is ka jawaab yeh hai ke Hafiz Ibn Hajar Asqalani rahimahullah ne farmaaya:

((بل أكثر المحدثين فى الإعصار الماضية من سنة مائتين وهلم جرا إذا ساقوا الحديث بإسناده اعتقدوا أنهم برؤا من عهدته والله أعلم))

"Blake san do hijri se lekar ba'ad ke guzishtah zamaanon mei muhaddiseen jab sanad ke saath Hadis bayaan kardete to yeh samajhte the ke wo is bare mein sawaal kiye jaane par bari hochuke hain. WALLAHU-ALAM."(Lisaan-ul-Mizaan:3/75, Tarjumah: Sulaiman Bin Ahmed Bin Aiyob al-Tabrani. Dosra Nuskha:3/353. /wa Aali Al-Masnoa Fil Ahadees Al-Mozowa:1/19. Dosra Nuskhah: page:25. / wa Tazkirat-ul-Mauzo'aat Lil-Futni, page:7)

HAFIZ IBN TAIMIYYAH RAHIMAHULLAH NE FARMAAYA:

"Likin (Abu Nuaim al-Asbahani rahimahullah ne) riwaayaat bayaan kin jaisaake un jaise muhaddiseen kisi khaas mauzo ke baare mein tamaam riwaayaat bayaan kardete the taake (logon ko) ilm hojaye. Agar che un mein se baaz ke saath hujjat nahi pakdi jaati thi."(Minhaj-us-Sunnah:4/15)

SAKHAAWI NE KAHA:

"Aksar muhaddiseen khusosan Tabrani, Abu Nuaim aur Ibn Mandah jab sanad ke saath hadis bayaan karte to woh aqidah rakhte the ke wo is(sanad ke) bare mein sawaal kiye jaane se bari ho chuke hain."(Fathul Mughees al-Fiqhul-Hadis:1/254, al-Muazo)

In tahqeeqaat se maloom howa ke Sahihain ke ilaawah Kutb-e-Hadis masalan: "Adab-ul-Mufrad lil-Bukhari" aur "Musnad Ahmed" waghairahuma mein zayeef hadesen bhi hain, jinhe sanad ke saath riwaayat karke muhaddiseen kiraam "Baree al-Zimmah" ho chuke hain. Ye riwaayaat unho ne bataur-e-hujjat o istidlaal(daleel ke taur par) nahi balke bataure-e-marifat o riewaayat bayaan kardi thin lihaaza usoole hadis aur "Asmaa al-Rijaal" ko madde nazar rakhne ke baghair Sahihain ke ilaawah digar Kutb-e-Hadis ki riwaayaat se istidlaal yaa hujjat bakadna aur inhe bataur-e-jazm(laazmi taur par) bayaan karnaa jaayez nahi.

WAMA ALAINA ILLAL –BALAAGH
(6/December/2009)

(AL-HADIS shumaarah No.68, page:51)

NABI sallallahu alaihi wasallam PAR JHOT BOLNE WALA JAHANNUM ME JAYEGA

NABIYE KAREEM sallallahu alaihi wasallam ne farmaya:

((مَنْ يَقُلْ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ))

"Jis shakhs ne mujh par aisee baat kahi jo maine nahi kahi to woh apna thikaanaa(jahannum ki) aag me banaa le."(Sahih Bukhari:109)

Irshaad-e-NABWI sallallahu alaihi wasallam hai ke:

((مَنْ رَوَى عَنِّي حَدِيثًا، وَهُوَ يَرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبِينَ))

"Jis ne mujh se ek hadis bayaan ki aur wo jaanta hai ke ye riwaayat jhoti(meri taraf mansob) hai to ye shakhs jhoton me se ek yani KAZZAB hai."(Musnad Ali Bin Ja'ad:140. aur is ki sanad SAHIH hai. Sahih Muslim:1)

Mutawaatir ahadis se saabit haike RASOOLULLAH sallallahu alaihi wasallam par jhot bolene wala shakhs jahannami hai. Is ke baawajod bahut se log din raat apni taqriron, tahriron aur aam guftago me jhoti, be asal aur mardod riwaayaten kasrat se bayaan karte rahte hain aur is silsie me Aale Taqleed kaafi nidar waqe howe hain balke yon kaha jaye ke in ki kitaben aur taqreeren jhoti riwaayaat ka palanda hain to ye mubaligha nah hoga, masalan Muhammed Zakariyah Kandahlwi Deobnadi likhte hain:

"Hazrat Abdullah Bin Abbas raziallahu-anhuma farmate hain ke ibteda me Huzor Aqdas raat ko jab namaaz keliye khade hote to apne ko kursi se baandh liya karte ke neend ke ghulbe se gir naa jayen. Is par:

﴿طٰهٰ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ﴾

naazil howi."(Fazayil-e-Namaaz, page:82 Tisra Baab, Hadis:8, Tableeghi Nisaab, page:398)

Zakariya Sahab ki bayaan kardah ye riwaayat "Taareekh Dimashq li-Ibn Asakar"(4/99-100) me

((عبدالوهاب بن مجاهد بن ابيه عن ابن عباس))

ki sanad se marwi hao.

HAKIM NAISHAPORI RAHIMAHULLAH FARMATE HAIN:

((يروى عن ابيه احاديث موضوعة))

Abdul Wahhab Bin Mujahid apne baap se 'Muazo' hadisen bayaan karta tha.(Al-Mudkhil ila Al-Sahih, page:173)

IMAM IBN MAYEEN RAHIMAHULLAH NE KAHA:

((لاشئ))

"wo koi cheez nahi hai".(Suwaalaat Ibn Junaid:264)

IMAM NASAI RAHIMAHULLAH NE KAHA:
'Matrook-ul-Hadis'(Kitab-uz-Zuafa wa al-Matrokeen:375)

IMAM ALI BIN MADINI RAHIMAHULLAH NE KAHA:

((غير ثقة ولا يكتب حديثه))

"Woh Siqqah nahi hai aur uski hadis naa likhi jaye."(Suwaalaat Muhammed Bin Usmaan Bin Abi Shibah:125)

HAFIZ IBN HAJAR RAHIMAHULLAH NE KAHA:

((متروك...الخ))

(Taqreeb-ut-Tahzeeb:4263)

Aise sakht majroh raawi ki mauzo riwaayat awaam-un-naas ke saamne pesh kigai hai haalaanke is ke bar'aks Sahih riwaayat me aayaa hai ke NABIYE KAREEM sallallahu alahi wasallam ne ek rassi baandhi howi dekhi to pocha: ye kya (aur kisliye) hai? kaha gaya: ke ye ZAINAB raziallahu-anha keliye hai. Jab woh (ibaadat karte howe) thak jati hain to is se latak jati hain. AAP sallallahu alahi wasallam ne farmaya: aisaa naa karo, ise khol do, jab tak hashshaash bashshaash raho to namaaz padho aur jab thak jao to baith jao. (Sahih Bukhari:1150. Sahih Muslim:784)

RASOOLULLAH sallallahu alahi wasallam to ibaadat keliye rassi baandhne ke amal se mana farmarahe hain aur 'Zakariya Sahab' mazkorah mauzo riwaayat ke zariye se ye kahte hain ke "to apne ko rassi se baandh liya karte ke neend ke ghulbe se girnaa jayen"!!

Jhoti aur mradod riwaayaat malom karne ke kai tariqe hain masalan:

1)Riwaayat bayaan karne wala Kazzab aur Matrok ho.

2)Riwaayat be-sanad aur be-hawalah ho.

3)Muhaddiseen Kiraam ne riwaayat mazkorah ko mMauzo, Baatil aur Mardod waghairah qaraar diya howa hai agar cheh is ke raawi Siqqah o Sudoq hon aur sanad bazaahir Sahih ya Hasan malom hoti ho.

Yaad rakhen ke NABIYE KAREEM sallallahu alaihi wasallam par jhot bolne wala shskhs jahannum me jayega. Is wayeed-e-shadeed me AAP sallallahu alahi wasallam par jhot bolne wala aur AAP sallallahu ahaihi wasallam par jhot

ko baghair tardeed ke aage logon tak pahunchane wala dono yaksaan shaamil shareek hain.

WAMA ALAINAA ILLAL BALAAGH

(Maah Naamah AL-HADIS Hazro, Shurmaarah No.38, page:2-3)

QURAN MAJEED ASL-E-AWAAL HAI HADIS ASL-E-SAANI HAI !

Quran Majeed ASL-E-AWWAL hai aur Hadis ASL-E-SAANI, is ka ye matlab hargiz nahi ke khaas aur sareeh hadis ko umoom-e-quran aur khud-taraashidah mafhoome ke muqabile mein radd kardiya jaye balke deen-e-islam mein Quran o Hadis dono hujjat hain aur dono Wahi-e-Elaahi hain.

Quran ALLAH TA'ALA ka kalaam aur Wahi-e-Matloo(Wahi-e-Jali [yani jis ki namaazon mein talawat ki jaati]) hai, jabke Hadis-e-Nabi sallallahu alaihi wasallam ka fel-o-farmaan aur Wahi-e-Ghair Matloo(Wahi-e-Khafi) hai.

HADIS KI DO QISMEIN HAIN:

1)MAQBOOL (Sahih / Hasan)

2)GHAIR MAQBOOL (Zayeef / Mardood)

Hadis ke Sahih yaa Zayeef hone ka daar-o-madaar raawiyaan-e-hadis aur usool-e-hadis par hai.

RAWIYAAN-E-HADI KI CHAAR(4) BADI QISMEIN HAIN:

1)MAQBOOL (Sahih / Hasan)

1) **Jin ke SIQQAH O SUDOOQ hone par ittefaaq hai aur koi ikhtilaaf nahi.**
2) **Jin ke Zayeef o Majrooh hone par ittefaaq hai aur koi ikhtilaaf nahi.**
   In donon iqsaam mein ittifaaqi faisalah haq aur hujjat hai, kion ke IJMAA-E-SHARYI hujjat hai.
3) **Jin ke SIQQAH O SUDOOQ ya Zayeed o Majrooh hone par ikhtilaaf hai.**

Aisee soorat mein pareshan hone ki koi zaroorat nahi balke tatbeeq o taufeeq aur khaas ko aam par muqaddam karna chahiye. Agar tatbeeq o taufeeq aur khaas ki aam par taqdeem mumkin nah ho to phir hamesha jamhoor Muhaddiseen (masalan ek ke muqabile mein do) ko tarjeeh deni chahiye aur isee tarah ye mas'alah bghair kisi firqah parasti, khawaahish parasti aur tanaaqzaat ke hal hoojata hai.

4) **Jin ki touseeq saabit nahi aur wo ilm ke saath ke saath mash'hoor nah hone ki wajah se majhool aur naa maalom ke hokm mein hain.**

Awwal-uz-Zikr ki ghair malool aur ghair Shaaz Hadis ke Sahih hone par Ahl-e-Eamaan ka IJMAA hai.

Saani-uz-Zikr ki bayaan kardah Hadis Zayeef o Mardood hoti hai, ilaa ye ke us ki mutabar mutaabiat yaa qawee shaahed saabit ho.

Aakhri qism(No.4) ke raawi ki riwaayat qaul-e-raajeh mein Zayeed o Mardood hoti hai.

Usool-e-Hadis mein is mas'ale par ittifaaq hai ke jis hadis mein paanch shartein hon, who Sahih hoti hai:

(Hadis ka)Har raawi Aadil ho, har raawi zaabet ho(in dono ke majmooye ko SIQQAH O SODOOQ kaha jata hai), Sanad Muttasil ho, Shaaz nah ho, aur Malool (illat-e-

qadeha ke saath) nah ho. (Dekhiye Muqaddimah Ibn Salaah, page:20)

Malom howa ke MURSAL aur MUNQATA dono muttasil nah hone ki wajah se zayeef hadis ki iqsaam hain aur isee tarha MUDAALAS(MUDALLIS ke AN-ANAH wali) riwaayat malool hone ki wajh se (ghair Sahihain mein) Zayeef o Mardood hoti hai.

Hum apni marzi ki riwaayat ko Sahih aur marzi ke khilaaf riwaayat ko Zayeef nahi kahte balke hamesha usool ki pabandi aura adl o insaaf se kaam lete hain. AL-HAMDULILLAH

Jab Ahl-e-Hadis (Ahl-e-Sunnat) Sahih Hadis ko qobool aur Zayeef hadis ko radd kardete hain to baaz log Zayeef Hadis ke difaa mein shoor machaana shoroo kardete hain, haalaanke yahi log khud bahut si riwaayaat ko Zayeef qaraar de kar radd kardete hain, jis ki fil-haal do misaalein peshs-e-khidmat hain:

AWWAL : Imam Qutaibah Bin Sayeed al-Saqafi rahimahullah (Siqqah Sabt/min rijaal-us-sittah) ne Sahih sanad ke saath ek hadis bayaan ki, jis mein aayaa hai: NABI KAREEM sallallahu alaihi wasallam agar soraj ghroob hone ke ba'ad safar karte to Zuhr o Asr ki namaazein Jamaa karke safar shoro karte the.(Musnad Ahmed:5/241-242. /wa Sunan Abi Dawod:1220, ye Hadis Qtaibah rahimahullah ke ilaawah kisi ek ne bhi riwaayat nahi ki)

Is Hadis ko Imam Tirmizi ne HSAN GHAREEB (Hadis No.554) (kaha hai) aur Ibn Hibban Al-Ihsaan:1456 ne Sahih kaha hai.

Ahmed Raza Khan Barelvi ne is hadis par jarah karke isey ghalat aur munkar qaraar diya. (Dekhiye: Fatawa Razwiyyah:5/205-206, New Print)

Yaad rah eke is riwaayat par Imam Bukhari ki jarh saabit nahi. (Dekhiye meri kitaab: ILMI MAQAALAAT:2/194-195)

Is hadis se safar mein jama taqdeem ka soboot milta hai likin Barelwiyyah iske saraasar khilaaf hain.

Ahmed Raza Khan Barelvi ne is hadis par jarah mein do badi khiyaanatein kein hai:

1)Imam Tirmizi se HADIS GHAREEB ke alfaaza naqal kiye aur HASAN GHAREEB ke alfaaz ko jaan bojh kar hazf kardiya, haalaanke ye alfaaz isee ibaarat ke muttasil oper likhe howe hain.

AL-MAKKI ke ba'ad Imam Tirmizi ne farmaaya:
2)GHAIR MAQBOOL (Zayeef / Mardood)

((وبهذاالحديث يقول الشافعى و احمدواسحاق يقولان:لاباس ان يجمع بين الصلاتين فى السفر فى وقت احداهما))

"Aur is hadis ke mutaabiq Shafayi rahimahullah ka qaul hai ,Imam Ahmed aur Is'haq(Ibn Rahawaiyyah) kahte hai:"Safar mein do namaazon ke kisi ek waqt mein (masalan zohr ke waqt mein Asr aur Asr ke waqt mei Zohr) jamaa karke padhna jaayez hai.(Hadis No.554)

Agar darj-e-baala hadis Sahih hai to safar mein jamaa taqdeem ka sobot hai aur agar (baqaule Barelviyyah) Zayeef hai to barelvion ne hadis ko Zayeef kah kar radd kardiya lihaaza who doosron par koin eteraaz karte hain?!

DOWWAM : Imam Taaos rahimahullah (Taabayee) se riwaayat hai ke NABI sallallahu alaihi wasallam namaaz mein apna daayaan haath baayen haath par sine par rakhte the.(Kitaab-ul-Maraaseel:34 wa Sunan Abi Dawod:759)

Deobandi aur Barelvi dono gorooh is hadis ko zayeef qaraar dekar radd kardete hain.

Agar koi Ahl-e-Hadis kisi Zayeef Hadis ko Zayeef kah kar radd karde to ye dono firqe shoor macahana aur munkir-e-hadis ke fatwe lagana shoro kardete hai.

KYA INSAAF ISEE KA NAAM HAI?!

(20/January/2010)

(AL-HADIS shumaarah No.70, page:2-4)

QYAAMAT KE DIN SOOD KHOR KA ANJAAM

IRSHAAD BAARI TA'ALA HAI:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

"Jo log sood khaate hain wo (qyaamat ke din) us shakhs ki tarha khade honge jise shaitan(jin) ne choker makhbot-ul-hawaas banaadya."(Surah al-Baqarah:275)

FIQHUL-QURAN:

(1)

Sood khana sood lena haraam hai, neez is silsile mein kisi qisam ka ta'awon karna bhi mamno hai, balke qyaamat ke din azaab aur ruswaayi ka sabab hai.

(2)

Baaz logon ko jin shayaateen chimat sakte hai.(Dekhiye: Tafseer Qurtobi:3/355)

Shaikh-ul-Islam Ibn Taimiyyah rahimahullah ne farmaya:

وكذلك دخول الجنبى فى بدن الإنسان ثابت باتفاق أئمة اهل السنة

"Aur isee tarah insaan ke jisam mein jin ka dakhil hojana ayimah Ahl-e-Sunnat ke ittifaq se saabit hai."(Mukhtasar al-Fatawa al-Misriyyah, page:584)

(3)

" يَتَخَبَّطُهُ " ki tashreeh mein Mufassir-e-Quran Imam Qatadah rahimahullah (Tabayee) ne farmaya:

"Yeh shaitan ka pagal kardena hai."(Tafseer Abdul Razzaq:356, aur is ki sanad SAHIH hai. /wa Tafseer Ibn al-Tabari:3/7, Hadis No.2638)

(4)

Syidina Abdullah Bin Abbas raziallahu-anhu ne aayat-e-mazkorah ki tafseer mein farmaaya:

"Yeh us waqt hoga jab usey(sood khor ko) is ki qabar se othaayaa jayega."(Tafseer Ibn al-Munzar, page:50, Hadis No.25, aur is ki sanad SAHIH hai)

(5)

Imam Ismayeel Bin Abdulrahmaan al-Suddi(Suddi Kabeer) ne "مِنَ الْمَسِّ" ki tashreeh mein farmaaya:

"مِنَ الْجُنُون".(Tafseer Ibn Jareer:3/7, Hadis No.6241, aur is ki sanad HASAN hai, Nuskhah Muhaqaqah Matbua Dar-ul-Hadis, al-Qahirah, Misr)

(6)

Sood khor par azaab keliye dekhiye:Sahih Bukhari:7047.

(7)

ALLAH TA'ALA se dua hai ke hamein sood aur tamaam gunaahon se mahfoz rakhe, qabar aur qyaamat ke azaab se bachaaye aur dunya o aakhirat ko khair hi khair banade.(AAMEEN)

(AL-HADIS shumaarah No.80, page:49)

RAQS O SIMA AUR KHIRQAH POSHI

Shaikh Abu Muhammed Mahmod Bin Abil-Qasim Bin Badran al-Dashti Hanafi rahimahullah(Mutawaffa:665 Hijri) ne farmaaya:

((ألافإن الرقص استمع الغناءوالشبابات واللعب بالشطرنج ولبس الخرقة من المشايخ وتقليدالجهال من العبّادأمر تبيّن زيغه عندأهل الإسلام والسنة))

"Logo sonlo! beshak raqs karna, gaane son'na, baansri bajana, shatranj khelna, mashayekh(peeron) se khirqah poshi karna, jaahil ibaadat gozaaron ki taqleed(unki muqarrar kardah alaamaat ko bataure nishaan pahen'na ya ihtiyaar karna) isee baaten hain jin ki Ahl-e-Islam aur Ahl-e-Sunnat ke nazdeek waazeh gumraahi hai."(Kitaab al-Nahiya Anil-Raqs wal-Istimaa:2/676)

(AL-HADIS shumaarah No.74, page:13)